7: Gulick E-5 (1952) 1955 ME1 Lebanon ME1

There is a definite difference between marrying an Orthodox outsider and an outsider of different religion. The saying is: *Al-mar'a tikbi' sawjha* "The woman follows her husband." This means that in the case of mixed-religion marriages, the children will be raised in the religion of the father, a custom which is a major deterrent to such marriages. Such cases in Munşif constitute a minority of the outsider-marriages. They are all very recent. The first (which for a long time was the only one) occurred about 1914 when one of the village girls married a Maronite wage-laborer who was living in the village. He settled permanently, and one of the third class affiliate families was thus established. In general, the reaction to the marriage of village girls to men of other religions seemed somewhat sad but passively resigned.

However, on one point in relation to mixed marriages village opinion is very strong. If a village man wished to marry a girl of another religion (necessarily also of another village), it is assumed that the children would take the religion of the father. Suppose, however, that the girl's parents refused to agree to this? In such a case, village opinion is that the man should give up any idea of the marriage. If, however, he insisted on acquiescing to the girl's parents' demand, he would be strongly condemned and very likely ostracized, at least for a time. Such an action would be a violation of religious and community mores as well as of those relating to the proper relationship between man and wife. And it is certainly true that if a number of men should adopt this practice, the religious structure of the village would be seriously undermined.

CLIQUES

The existence of cliques in Munşif has been mentioned before, but it has also been mentioned that data on them is wholly inadequate. This much can be said: There are two clear-cut groups of close and constant companions, and during the course of the study, various members of each group made unflattering remarks about members of the other. It is possible that the whole village is split into factions with the two groups as nuclei, but only some inconclusive suggestions of this were encountered. Others who have had experience with Middle East villages generally agree that this type of faction-split is frequently encountered. (cf. Gibb & Bowen, 1950, p. 268). It is important to note that the members of each of the two groups do not belong to any one minimal lineage or maximal lineage.

SOCIAL CLASS

In Munşif there is not now, and apparently never has been, a particular family which owns a large proportion of the village, on whose land other villagers work as tenants. In some parts of the Middle East, this type of organization results in a rather clear two-class system.

In Munşif, as in many other Lebanese villages, the social structure is equali-